



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

movement. Everything that tends to destroy prejudices, and to bring about a better understanding and a closer sympathy between nations, especially those speaking the same language and sprung from the same stock must be of the greatest service to our cause. Humanity, morality and religion are on our side, and of its ultimate success I entertain no doubt.

Björnstjerne Björnson, Aulestad, Norway:

DEAR SIR:

I regret not being able to meet the friends of peace at the Arbitration and Peace Congress. Allow me to send my respectful greetings and best wishes to the members of the Congress, and to remind them that politics being the daughter of war, our party struggles still retain too much of the morality of war and methods of war.

I hold it the duty of every friend of peace to combat the false morality of war in our internal struggles for right. Politics should be the highest form of love of our neighbor, and the political discussions ought to bear witness of this love.

The inherited bias of our minds to carry everything to its utmost point, and to use whatever means give promise of victory, must be transformed into a will-power directed towards attaining the best possible ends by the best possible means.

If we can extinguish that passion of hatred and greediness of victory which burn in our civil struggles, then and not till then shall we gain such a power of persuasion as will extinguish the passion of war itself.

Bishop of Durham, Bishop Auckland, England:

MY DEAR SIR:

I regret that my engagements make it impossible for me to accept the invitation with which you have honored me. Let me however wish every blessing on the labors of your conference. If it brings Americans and Englishmen to closer friendship the whole world will rejoice.

Hodgson Pratt, President International Arbitration and Peace Association, London:

DEAR DR. TRUEBLOOD:

It is with extreme regret that I find myself obliged to abandon my intention of going to Chicago.

For years I have desired both on public and personal grounds to visit the States; and the occasion of the Peace Congress has made that desire very intense indeed. My disappointment is proportionally great. I heartily pray that your meetings may be attended with great success.

Percy L. Parker, for Rev. Hugh Price Hughes, London:

DEAR SIR:

Mr. Price Hughes wishes me to say that if it had been possible for him to have visited America this year, nothing would have given him greater happiness than to accept the invitation with which you honor him.

I need scarcely say that he has the deepest sympathy with the Peace movement and that of late he has very frequently both in London and on provincial platforms advocated a permanent treaty of Arbitration between England and the United States. You will be glad to learn that nothing he ever says is received with more boundless enthusiasm by great representative gatherings of English people in every part of the kingdom.

Thomas Snape, M. P., London:

MY DEAR DR. TRUEBLOOD:

It is scarcely probable that our Parliamentary duties will admit of my leaving England in time to be in Chicago when the Congress meets.

I hope the result of the Congress will be to give a resistless impulse to the establishment of International Arbitration and Peace throughout the civilized world.

Will you convey to the Congress the expression of my deep regret that I am unable to attend, the assurance of my most ardent sympathy with its aim, and of my earnest prayer for the success of the object it meets to promote.

Expressions of regret at being unable to be present and best wishes for the success of the Congress were also received from Andrew Carnegie, Philip Stanhope, M. P., Fredrik Bajer, J. Dumas, E. T. Moneta, A. Mazzoleni, Elie Ducommun, John B. Wood and N. L. Upham.

Cablegrams of greeting were read from the Wisbech Peace Society, the Liverpool Peace Society, and from Messrs. Arnaud and Montluc of the International League of Peace and Liberty.

Mr. John Clerc, who was to have responded for Switzerland at the opening session, was then introduced. He regretted his inability to speak in the language used in the Congress. He brought the salutations of the old little republic of Switzerland to the great new republic of the United States. He was very happy to be present in a Congress gathered for the promotion of peace. He hoped the day would soon come when war should be done away and peace should reign. He then presented to the Congress the Swiss national flag bordered with white, an emblem of peace, sent by the friends of peace in Switzerland, and also the Austrian flag sent by the Austrian Peace Society. The two flags were thrown over the reading stands on the front of the platform and afterwards hung on the wall in the rear.

The Chairman then announced the first exercise on the printed program, a poem by Maria Louise Eve, of Augusta, Ga. In the absence of the author the poem was read by the Secretary.

#### PEACE TO THE WORLD.

Peace to the world,  
And war-flags furled!

Ring out the bells in every land,  
For in a council, sweet and grand,  
The nations come in common cause,  
To ask for wiser, better laws.  
To curb the passions, fierce and strong  
That work so much of ruth and wrong,  
The cruel hand of war to stay,  
And show a nobler, better way.

Peace to the world,  
And war-flags furled!

To these new shores, long past, there came  
A man who bore a strange sweet name,

Columbus (Dove), from God's own hand,  
 With olive-branch, in quest of land ;  
 Yea, Christopher (Christ-bearing) came ;—  
 Came, with his quaint, prophetic name,  
 Divinely sent, on tireless wing,  
 Across the waste, our Peace to bring.

War in the world,  
 With flags unfurled !  
 Four hundred years of woe and weal,  
 Since rested on these shores the keel  
 That bore the Christ, whose "Peace," of old,  
 The warring winds and waves controlled ;  
 To hearts of men, He spake His "Peace,"  
 And yet the warring did not cease,  
 For winds and waves are gentler far  
 Than human hearts inflamed with war.

War in the world,  
 With flags unfurled !  
 For still they fought and still they slew,  
 As if no other way they knew,  
 And earth's fair bosom drenched with red  
 Of wasted life, untimely shed.  
 Were right and reason all unknown ?  
 Alas, where had sweet pity flown,  
 That hearts of men so hard should be,  
 So full of hate and cruelty ?

Peace in the world,  
 With flags unfurled !  
 When swords no more, as it hath been,  
 Are arbiters 'twixt men and men,  
 But fellowmen, the wise and great,  
 In council sweet shall arbitrate.  
 The world will turn a brighter page,  
 And enter on her golden age,  
 When wasting wars forever cease,  
 And all her arts are arts of peace.

Peace in the world,  
 With flags unfurled !  
 Thrice welcome, this Columbian year,  
 Ye comrades in a cause so dear !  
 Thrice welcome to the trysting-place,  
 Where nations meet in fond embrace,  
 And in a compact sweet and strong,  
 Resolve to labor, late and long,  
 Till every land shall bolt and bar  
 Against the grim old tyrant, war.

#### ORIGIN OF PEACE SOCIETIES, PRINCIPLES AND PURPOSES OF THEIR FORMATION.

"The finger of God in history," as Bunsen expresses it—the presence of a Divine Agent active in human affairs, and prompting and directing human thoughts and purposes, is singularly illustrated in the origin of the earliest Peace Societies, and in the absolute identity of the principles and purposes of their formation.

In no other way can the fact be adequately accounted

for, that within a period of ten months, at the beginning of the present century, four distinct organizations came into existence, in regions far distant from each other, indeed in different hemispheres, embodying the same conceptions, aims and purposes, without any communication with each other, and, so far as can be ascertained, wholly unconscious of each others' existence, and without the knowledge that any other Peace Society had been contemplated.

The modern peace movement had birth as have the rivers of this great continent. The rain and dew of Divine suggestion fell, simultaneously, on both sides of the Atlantic and condensed into distinct organization and effort, into streams which are still fresh and vigorous and which, mingled with later-born streams of effort and influence, form the Universal Peace Congresses of to-day.

It will be my purpose to trace briefly the rise and flow of these various streams.

Two lines of Divine suggestion are distinctly traceable at the beginning of the century in England and America, which though very similar, in fact so like each other as to be almost identical, were yet distinct, and wholly independent. The idea had its origination in the human side of things. It had also its human embodiments and exponents, of course ; and when once the sentiment had been awakened, the pressure of personal conviction and the need for concerted action did the rest. None the less was it divine in its inception and development.

The long European war, described by Lord Russell as "the most bloody hostilities that ever mangled the face of Europe," had directed the attention of thoughtful public men to the real nature of war and the attitude towards it of the Christian Churches. And the war of 1812-1814, between America and the mother country, quickened a similar sentiment on this side the Atlantic, and brought the leading thinkers of both nations, themselves altogether unconscious of the fact, into full accord with each other. Dr. Channing, and Dr. Noah Worcester in America, Dr. Chalmers, David Bogue and others in Great Britain, were advocating the same principles and purposes without any concert whatever, and in total ignorance of each other and of the extent of that peace sentiment springing up around them, which was shortly to crystallize into distinct and visible forms. This Divine Origin of the movement is the more distinctly seen as it is studied in detail, and the fact transpires, that those who were originating the movement in various districts of the same land were ignorant of what the others were attempting and fondly fancied that their own efforts were the first of the kind. Thus the twenty persons who organized the New York Peace Society "did not know that any other Peace Society had been contemplated ;" and, barely three months later, the Ohio Peace Society was founded by some gentlemen "who supposed their Society was the first of the kind." So with the others. They obeyed the secret suggestion and prompting of God who was behind them.

The first distinct beginning of that condensation of sentiment and idea which was shortly to run in form of action, dates as early as the year 1804. In that year a merchant of the city of New York, a Presbyterian by ecclesiastical profession, had his attention called to the question of Peace and War, and began to read up on the subject avoiding all books of the Society of Friends against whom he was strongly prejudiced. After five years ma-